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the seepings which run down the cliffs and percolate through the sand towards the sea.

It is the duty of the women, particularly the younger women and girls, to bring in the water in the morning and again about sunset (Pl. 36*b*). It is carried in coco-nut shells cleaned out for the purpose through one of the eyes. The outside of such shells is often polished by continual rubbing, and may be ornamented with seeds or shells stuck in with the 'putty nut'. They are always carefully rinsed before being filled. The hole is plugged with a stopper (*pipip*) made of a smooth leaf (of the plant called *gartan*) by folding it in an ingenious manner round the finger and tucking the ends in. These water-containers (Pl. 36*a*) are called *ruin*; the same word is used for fresh water generally and also means a stream. They are never used for sea-water, which is usually transported in lengths of bamboo (Pl. 37*a*). I have known men from the mountains walk many miles to the sea in order to fill as many of these bamboos as they could carry back with them, this being their only means of obtaining salt.

Ten or a dozen water coco-nuts will carry home the family's supply for the day. Not much of it is expended on personal cleanliness, but I have sometimes seen babies being washed by having the contents of one of the coco-nuts poured over them. Most of it is used for cooking, chiefly for boiling taro. These people do not, as a rule, drink at meal-times, but will take a draught from one of the coco-nuts some little time after eating. Water will sometimes be carried to the taro gardens for consumption in the course of the day's work, but the liquid from a green coco-nut is more often drunk on such occasions, being usually obtainable in the locality. One could not want a more refreshing drink, since the shell and the thick outer sheath keep the liquid cool under the hottest sun. On the whole they seem to drink comparatively little, especially considering the heat of the sun and the starchiness of much of their food. If a person is thirsty while walking through the bush, and cannot obtain coco-nuts, he will search for a special kind of plant with a leaf similar to that of a banana, the native name of which is *oban*. It grows in clumps, a number of rather thin stems close together. Their colour is greenish streaked with brown. By making a vertical slit in one of these stems a spurt of watery liquid will be obtained, with which, by putting the mouth close to the cut, thirst can be most refreshingly assuaged. There is another taller

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765 man's spirit is ashamed. In that case the *ta'un* plant is pulled up
775 and thrown away. But if it bends it is taken up and put on to a
man's shoulders. If it is a woman who has died her hood is put
824 on the top of the plant, on the man's shoulders. It is felt by the man carrying it to be heavy. When he gets tired he calls out and another man takes it from him. Perhaps it will suddenly cease to be heavy. This means that the spirit has gone to relieve himself. Then the man carrying it stands still and waits till he feels it to be heavy again, then he calls out and they all go on again.

When they get back to the village they all go into their own houses and fasten the doors and remain silent. The man carrying the *ta'un* goes straight to the front of the dead person's house and enters it and plants the *ta'un* inside the house. Then the dead person's spirit stays inside the house.

765 From this time until the ceremony for the removal of the belts,
515 all the people of the village must refrain from washing themselves,
302 from cutting their hair, and from the use of red paint on their heads and bodies. This applies to children as well as to adults.

765 On the following day, all the men and women who wear the belts go and wash their legs in the sea. They take a tree with many branches and set it up on the shore, fixing it in the sand. Then the women go and search for shell-fish on the reef, wailing the wail for the dead the while. They must catch a large quantity of shell-fish. The men sit down on the beach, or they may, if they like, go and catch fish with nets.

When enough shell-fish have been collected they make a fire on the beach, and make it flare up. They call upon the *urar*, and say: '*Tamu sen en ia, so bai'i gag, ner wopots no in ta tamu.*' ('Here is your taro, eat it, then the children can drink, and will grow strong because of the taro.') Then some taro is put on the fire. They all take their lime-pots with lime in them, and walk round the fire holding them in their hands, then they tap on the lime-pots, take out some lime, and put it in their ears. The belts are now taken down from the branches of the tree and put on again. The shell-fish are put into baskets and the women take them back to the village and cook them. The women eat the shell-fish at the back
[264] verandah. If the men have caught any fish they cook it for themselves at the front verandah. If they have plenty they send some to the women, if they have none the women send them some shell-fish.

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159 Wakos said: 'No, I can't, they are forbidden because of the baby. The placenta is still inside my belly.' Then Pinari called Bios (the daughter of Wakos) to get some bananas out of the hole (where they are put to ripen). He said: 'You come here and get them. I am calling you to come and get bananas and eat them. So Binas went and fetched the bananas and ate them. The dreamer had no comments to make on this dream.

Both the dreams involving suckling are those of nursing mothers.

No. 75. Tahol (adult female).

I dreamed I was asleep, and Ora came, at night, and he put his hand over my mouth, and said: 'Sit still.' Then he took up Nomoin and pierced his septum, and Nomoin cried, and I said: 'Don't hurt my Nomoin, he is too small yet, he is crying.' I went and waited on the top of the cliff, then I went down to the shore, and went into the water, and stood up in the water, and cried out: 'Oh, my poor Nomoin.' Then I went back, and I could not bear to look at Nomoin, he was nothing but skin and bone. I tried to feed him, but I had no milk. This is a bad dream.

Comments by recorder. Nomoin is her only child, a boy of about nine months, of whom she is exceedingly fond. All the children have their noses and ears pierced by one of the older men, such as Ora, but not until they are much older.

The other dream consists of the single incident 'Wanias (her son, aged about 4) cried for my milk'. It was 'paired' with a terrifying dream that the dreamer was seized by *urar*. Of her own accord the dreamer added: 'Perhaps Wanias will die', and this interpretation was confirmed from other quarters.

(*o*) *Going into water to wash.*

●[515] In a community where personal ablutions are not necessarily a feature of the day[1] and where, for the most part, the act of washing, although it has a certain significance, plays a less important role in their ritual than it does among many primitive peoples, it is rather surprising to find its occurrence as a definite incident in dreams. It seems possible that it may serve as a symbol, for which reason the dreams in which it occurs are listed in this category.

One, part of the dream of a little girl (No. 85, p. 558), is merely a passing incident: 'We went to wash and to get water', the latter being a duty that devolves upon the small girls. Another is also

[1] It will be realised from the description given in Chapter I that it is not very easy to get down to the sea from this village.